



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous.

DR. PORTER ON REVIVALS.

[From his 2d Letter in the Spirit of the Pilgrims.]

But among the ministers to whom I have referred, what means were deemed most important, in promoting revivals of religion? To this I answer, that the first place, in point of importance, was assigned to the *preaching of the gospel*. That this ought to be regarded as the prime instrument which God has chosen for the conversion of sinners, is evident from the example of Christ in his own ministry; from his commission to the Apostles, and their example in executing that commission; and from the universal experience of the church.

Besides the two sermons which ordinarily were delivered in each pulpit on the Sabbath, a third was very common during a time of revival. On week days, too, with more or less of regularity, according to the state of a congregation, lectures were attended. For example, in some cases, the pastors of two adjacent churches, or more, preached at occasional meetings, attended successively within each other's limits, at the church or at more private places. In other instances, two ministers visited five or six towns in the same vicinity, during the same week, preaching in each congregation several sermons. The time of their coming was announced beforehand, as the occasion of special prayer on the part of the church to be visited. The sermons delivered in this manner were generally attended with a manifest blessing from heaven; sometimes the effect was immediate and remarkably powerful. I can never forget an interesting meeting of about ten ministers, at my house, in which, after the lamentable fact had been ascertained that no one of the number could mention a single revival of religion, as then existing in any part of our country; the resolution was taken, after a solemn season of prayer, to renew the system of preaching, by two and two in the manner above mentioned. These efforts were followed, at once, by a shower of divine influence on the congregations where they were employed; and the work of grace became extensive over that part of Connecticut.

In some cases, a people among whom a revival was in progress were visited by perhaps two ministers, from the distance of thirty or fifty miles, who continued their visit for a week or more, preaching two or three times a day, to crowded assemblies. Such a visit was made to the people of my charge, in the revival of 1805, by Rev. Messrs. Mills and Hallock, whose labors on that occasion were greatly blessed. A letter

of Judge Boudinot, describing the revival in Newark under the ministry of Dr. Griffin, says, that during that season he preached seven times in a week, including the sermons of the Sabbath. And in the revival of the same year among the people of Dr. Strong of Hartford, six sermons a week, besides the Sabbath, were preached, chiefly by the two Congregational ministers of the city.

At this period, one instance is mentioned of what is now called a "protracted meeting," of two day's continuance, holden at Rupert, Vt. Five sermons were preached, besides several exhortations and prayers.—About 3000 persons were present, and the exercises were attended with evident manifestations of divine power. The scene closed with the administration of the Lord's supper to about eight hundred communicants. This seems to have been a season of refreshing to the people of God, and of solemn conviction to others, many of whom, from neighboring towns "smote on their breasts, and returned with a wounded spirit."

I have dwelt so long on preaching, that I must touch very briefly on several other means, which were instrumental of producing or prolonging the revivals of that day.

The most common among these were *religious conferences*. The exercises at these meetings consisted of prayers, singing of hymns, reading parts of sermons, extracts from magazines, &c.; exhortations, and free conversation on religious subjects. In some cases the pastor made these meetings the occasion for discussing important Christian doctrines; and the more intelligent of a congregation attended them for years, as a school of improvement in religious knowledge. In the devotional exercises on these occasions, lay brethren were usually called on to take a part, and also in free discussion of religious subjects, when they were qualified to do it with judgment. I have before me several lists of subjects discussed at such meetings, which must have been admirably adapted to promote knowledge and piety in a congregation. Indeed it seems to have been a cardinal maxim in these revivals, that nothing effectual is accomplished, unless the people are thoroughly instructed in the great truths of the gospel.

In a multitude of cases, where the Spirit of God had come down with special power, conferences were crowded, so that there was not room for the people, "even about the doors." Obstacles to attendance, from storms and cold were easily surmounted, so that the usual gathering was scarcely diminished by violent weather; nor did very frequent attendance on such

meetings prove a hindrance to success in the ordinary business of life.

Prayer meetings, in which the exercises were almost wholly *devotional*, were often found more directly conducive to the spirit of revivals, than conferences. Their whole purpose and tendency was to humble Christians, and lead them to look away from every other reliance to God alone. In this view, prayer is not so much one particular, among a system of means, as it is the soul and substance of all; namely, that laying hold on eternal strength, without which all human instrumentality is vain.

In the common prayer-meeting of that day you will need no remarks, being familiar now with those of the same character: *Special* prayer meetings derived their chief interest and efficacy from occasions and circumstances. When a church, mourning the absence of divine influence, was brought to bow down before God, with fasting, and sackcloth, and supplication, then was there reason to hope that deliverance was at hand. I say with *fasting*; for lightly as this religious ordinance is regarded by many, experience demonstrates its adaptedness to give intensity to *special* prayer.

About 1795, a *quarterly concert* of prayer, originating, I believe in New Jersey, began to be observed by a number of churches in Connecticut. It never became general, and lasted but a few years. At a later period, a *family concert* was adopted somewhat extensively, and attended *weekly*, from September to March, on Saturday evening, the hour after sun-setting; and from March to September, on Sabbath evening, the hour before sun-setting. And later still, the circle of churches with which I was connected, to the number of fifteen or twenty, observed a *sacramental concert*, which returned with the regular seasons of preparation for the Lord's Supper. Then these churches met at the same hour, each in its own sanctuary; and after a sermon, or other solemn service appropriate to the communion, the children of the church, who had been dedicated to God in baptism, and who were brought together at the time, were commended to the divine blessing by the united prayers of the whole church. These were among the most solemn, delightful, profitable prayer meetings I ever witnessed.—They were a practical commentary on the significance of household dedication to God.

At this period commenced, as I suppose, the *female prayer meetings*, which are now so common, and which have been attended with most important results to the church. I shall be understood, of course, as referring to societies of pious women, whose meetings were restricted to their own sex, and not to such gross irregularities as have been encouraged of late (though encouraged, as I presume, in but few places) where females pray and exhort in mixed assemblies.

These meetings for prayer, in all the forms above mentioned, were adapted to inspire Christians with that spirit which father Mills so often enjoined, "*Let us live, looking upwards.*" There was one more kind of special prayer meeting, which I will describe only by an extract from the narrative of the revival at Newark.

"A society was formed, to meet at nine o'clock on Sabbath morning, and spend an hour, previous to engaging in public worship, in prayer to God for his blessing on the word. They styled themselves the

Aaron and Hur Society, as supporting the hands of their minister. The second Sabbath, the numbers were doubled; and the third, the school-house in which they assembled was crowded, and has continued so since, besides others in different parts of the village. It was not long before the blessed work pervaded every part of the Society."

Just such a Sabbath morning meeting was attended by the church of which I was pastor, and the practice I suppose to have been somewhat extensive amid the prevalence of revivals, and certainly with a direct tendency to promote their prevalence.

I can only add, in the briefest manner, that among the interesting facts which have strongly impressed my own mind, in reviewing the printed sketches of these revivals, this is one: that special outpourings of the Spirit often began in obvious connexion with some new effort of a church for the spiritual good of children and youth. This is another,—that these seasons of mercy, in repeated instances, followed the *faithful exercises of discipline*, by which a church promptly cut off from her communion some incorrigible offender against the laws of Christ.

To the Editor of the New-York Evangelist.

MR. JUDSON'S APPEAL.

In your last papers I have read, not without deep interest, a letter to the female members of christian churches, by one, who for the honor his Master has put upon him, in calling him to be one of the fathers of American Missions—in counting him worthy to suffer shame and imprisonments—in bereaving him of all, by whom his soul was tied on earth—in leaving him as one alone in the world—yet not alone because the Father is with him—has surely received the right from that Master whose promise we now see fulfilled in him, "*Lo I am with you always*"—to exhort and to rebuke his brethren and sisters in Christ, not only here, but every where. And surely we ought to consider it our privilege to answer to his affectionate pleadings, by our instant and cordial obedience to the command he presses upon our attention—not from himself, but from God—by sympathizing in his cares and perplexities, and by following his suggestions.

But where shall we begin? whom shall we send, or who will go for us? We, to whom our beloved brother addresses himself, are women: we may not, we would not, go from one place to another, to arouse and excite each other, as his brethren could do, had he called upon them. But surely we may show that we sympathize in his trials, that we will not refuse to answer either by deed or word, his kind and christian entreaties.

But again what shall we do—where shall we begin? Our beloved adviser here answers us, or rather, "He who regards us with the tenderest love, as his daughters, his spouse, who desires that we should yield our hearts to him," speaking by his servant, says to us:—"The Lord Jesus Christ, in this warfare, expects every woman to do her duty; wait not for one another; listen not for encouraging news; but let every individual go forward, regardless of reproach, fearless of consequences."

As one of those to whom this letter is addressed, I have listened to my brother's "*honest tale*," I have sympathized in his distresses and perplexities; I have

blushed to think that I was one of those "cruel sisters," who with my little influence, have helped to smite down to the dust our poor brother; and I here (dare I say in the name of all my sisters) desire to answer his appeal to our consciences, and to confess the real motives, though often concealed from myself—which have led me so often to disregard the command, that "women should adorn themselves with modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I find, then, that I have not been able to give up the idea of appearing like others, and to the same advantage, lest I should fail of exciting some of the love and admiration I have thought my due. I have found that self-love, vanity, and pride, have flourished and acquired strength in this congenial soil. I have often been astonished, and would not turn my eyes to see, or to believe when I was forced to regard, how deeply these poisonous weeds were shooting and strengthening themselves in my breast; especially when I saw and felt the superior excellence, yes, and truly desired and prayed for "the ornament of a meek and quiet spirit, which in the sight of God is of great price." But I see now how improbable it is that christian females shall ever attain this precious ornament while we persist in wearing others which serve as nourishment to those baleful weeds, which, flourishing in their native soil, would soon overshadow and blight the fair and striking exotic.

But there is another motive, which our brother has but slightly touched, yet I believe very powerful. Our pride suggests, yes, and our tongues dare even to assert, that we, individually, though we claim not the same superiority for all—are not of those weak-minded and silly women who regard such trifles as adornments; we put them on as a matter of course, and think no more of them: we even are less occupied about our dress, than if we should signalize ourselves to the closest attention to the "will" our Master has expressed with regard to our adorning, (so great his love and condescension,) though we profess to take him to be our wisdom and our sanctification. I have felt (and if heart answers to heart—may I not answer for others,) when appareled like the daughters of this world, yet confessing in my inmost soul the superiority of the robe of righteousness, and the ornament well pleasing in the sight of God—a secret pride, that my thoughts and affections could rise above, what so enchains many of the daughters of this world; that my treasure was in heaven, my hopes and my heart there also; but surely one feeling of such pride indulged, and were we given up to its dominion, though we had indeed been exalted to heaven, might thrust us down to hell. We see, we feel the sinfulness of such thoughts; but will Satan cease to suggest them to us; or shall we receive grace to overcome them while we reject, or neglect the known will of our Lord. "O christian sisters, believers in God, in an eternal heaven, and an eternal hell," shall we not listen to the admonition, and follow the counsel of our brother, shall we not "bedew these ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of our dying Lord." Shall we not unite, even all denominations, to regard the plainly expressed will of our Master, taking in the whole spirit of the precept, and set out with the principles our brother has laid down for us? Let each of us, in our closets before God—not inquire his will

—that would be mockery—he has plainly said, "I will," but resolve, that, he being faithful to his promises—we will, at least in this thing, "Come out from the world, and be separate, that we may be daughters of the Lord Almighty." Then let us "remember that union is strength," and join each one, with her sisters and friends, and those who sip with us at the same table, who are "members of his body, of his flesh, and of his bones."

I have already said too much I fear, and may seem impertinent, in thinking to recommend what needs it not. But let me still suggest, in token of our regard to our brother, that while we answer this letter by our ready obedience, we also show him that we have not forgotten or disregarded his former appeal as "*Jesus Christ's man*"—when his heart was wrung by the wants and misery of millions of immortal beings; when thousands were crowding around him for a tract, to tell them of Jesus Christ, and he had not the strength or the means to disperse to each one a crumb of the Bread of Life—and he turned to christians in America. But how did he find us affected. If any of us can have forgotten, let us turn again to his own letter and see. And shall not the "rocks" now break, and the ice be thawed? shall we not strengthen one another's hands in God? The bible and tract societies have, in their confidence in God, and his people, pledged some thousand dollars worth of bibles and tracts, to this and other missions: but most of this is yet to be raised: shall we do what is in our power to defeat this confidence, by taking what God has entrusted to us, as his people, to answer such calls and pledges, and expend it for ourselves or others, on what as christians we ought neither to wear, or to possess? And will not our pastors encourage us to bring our "bracelets, and ear-rings, and rings, and jewels of gold, to offer an offering unto the Lord," to build the house of the Lord; or that the ark of the Lord may at least have a tabernacle in these "dark places of the earth, which are full of the habitations of cruelty."

From the Rochester Observer.

INTERESTING LETTER.

The following letter from a mother, the widow of a clergyman in the state of Vermont, to her daughter in this village, contains sentiments, and exhibits a tone of devoted piety, worthy the apostolic age. It is just such a letter, however, as we might expect from a mother who should have three children, whose devotion to the cause of Christ, whose love to the souls of the heathen, could lead them to make such a request. It will be read with deep interest, and may be read with profit, both by parents and children. Let the same spirit of self denial as is here exhibited, rule in the hearts of all the little flock of the Saviour, and the Macedonian cry which is now sent forth from heathen lands in various quarters of the world, would not long be unanswered.

My very dear Child.—How shall I begin? What language shall I use to express the feelings of my heart, upon the perusal of your last letter? The news was surprising, the question to be decided unexpected and all-important. I did not wonder that you ardently desired an interview with your friends; and could I now spend one hour in conversation, it would afford more real comfort than to fill a sheet.

But since this privilege is denied, I would esteem it an inestimable blessing that we may communicate our thoughts through the medium of the pen.

Before I proceed any further I will just state to you the trials I have been called to experience this winter. Your brother wrote to his sister late in the fall, his conviction of duty, and his determination, if friends were willing, and the Lord permitting, to prepare for a foreign mission. I was led to review the dealings of our heavenly Father with him, as well as myself. I know it had been my heart's desire and daily prayer that he might become a faithful laborer in the vineyard of the Lord. I did not direct where he should labor, neither came it into my mind, but the Lord granted my request, by giving him a heart to consecrate himself to this service, and enabled me to say, it was enough. Yea, more—I thought I could rejoice in his determination. Not long after this your sister J— came with a request, to know if I could give her permission to prepare for a foreign mission at some future period if the Lord permit. I was again called to retrace the footsteps of Providence. Once and again, God in his providence, brought her to human appearance to the gates of death. At those season I thought the Lord enabled me to acquiesce in his will, and give back my child in calm submission. He has in mercy preserved her life and seems to be perfecting her health: and does he now call for her to labor in his vineyard? and shall I be guilty of such base ingratitude as to withhold her from Him, to whom she was doubly due? I seem to hear you say, I hope not.

"Another consideration operated with some weight upon my mind. You know we possess but little of this world's treasure; of course it is but little that I could do for the Missionary cause, which has often been a grief of mind. While deliberating upon J—'s request the thought pressed forcibly upon me, "You have been mourning that you have no more to cast into the treasury of the Lord, he now calls for your children. If with a desire to promote his glory and the good of souls, you can give them up, he will accept them at your hand." My heart replied, they may go; and I have not yet regretted, nor has my heart recoiled in view of the transaction. His way is in the sea, his path in the mighty waters, and his footsteps are not known! Can you form any idea of the feelings of a mother's breast, when the third request was presented, and from the last remaining prop of my declining years? No my dear child, you cannot. You do not yet know the ties, the indissoluble cords that twine around a mother's heart, and fasten upon her dear offspring: and these, you know, in the case of your mother, were rendered doubly strong by the removal of your dear father.

What will you say in view of what I have stated? or what shall I say? I do think my case is peculiar. Where is the mother that in three short months has been requested to give up three children to foreign missions? Surely, his way is in the sea, and his footsteps are not known. All is in uncertainty. These are some of the cogitations of my mind. But let me say to you, after prayerful deliberation and the perusal of your letter, I must acknowledge the hand of God; and as much as I need you to lean upon, and as ardently as I love you, I will not, I dare not, withhold you from him. I know you love me too,

but I hope you love your dear Saviour better. Adopt the motto of your dear deceased father, "Where duty calls I mean to go, and where my Master leads I mean to follow, not anxious for the event." That the Lord will support you under your present trials, and give you all that grace and wisdom and strength you need, is the daily prayer of your affectionate Mother.

From the Home Missionary.

A CONVERTED INDIAN,

At Sault St. Marie.

Among those who give evidence of a saving change, are two or three Indian young men. In a conversation with one of them, 17 years old, I asked him how he used to feel before he heard of the Christian's God and the Christian's Saviour? He replied, "When I was a boy, very small, as we were moving from one hunting ground to another, the old men used to collect the children at night, and spend the evening in telling them what they had heard from their fathers. One thing they told us was, that the Great Spirit, who made heaven and earth, and made all the people on the earth, would one day destroy all that he had made. This made me feel very bad, and I would go away, and lie down, and cover my head in my blanket, and cry all night, and could not sleep. Sometimes I would wish I never had been made if I could live only a few days, and then must die. But now since I have heard of the true God, and of the Saviour, and of heaven; and since I have loved God, I am willing to live while God has any thing for me to do, and I am not afraid to die, for I hope then to be with God and the Saviour. My friends laugh at me because I pray, and try to tell them what I have heard about God; but I do not mind that; I cannot help pity them, and pray more. And when I think of my father and mother, my brothers and sisters, who do not love God, I feel so bad I cannot help crying and going away and praying for them."

Having proceeded thus far, I said to him, I am soon to write to my friends; have you any word you wish me to say to them? "Yes," replied he, "tell them I am glad that God has sent you to my people; and I wish you to ask your friends to pray for me, that I may love God more, and that he will give me a new heart to serve him till I die. I am only a little child, very small, very weak; his eyes are just open; he is just getting up and learning to stand; he can only walk a little; he has heard a little, and he knows only a little. But your friends have always heard of God; they know how to pray for me."

INSTALLATION.—May 23d, the Rev. Ralph T. Crampton was installed Colleague Pastor with the Rev. Joseph Vaill, over the church and society in Hadlyme.—Introductory prayer by the Rev. Chester Colton, of Lyme.—Sermon by the Rev. Frederick W. Hotchkiss, of Saybrook, from Rom. x. 1.—Installing prayer by the Rev. Aaron Hovey, of Pettipaug.—Charge by the Senior Pastor.—Concluding prayer by the Rev. Josiah Hawes, of North Lyme. The services were interesting. The union of church and society on the temperance question has been happily carried out in the settlement of a minister, and from the connexion thus formed happy results are anticipated to the parties.—*Con. Observer.*

Youth's Department.



"Remember now thy Creator in the days of thy youth."

THOU SHALT NOT STEAL.

When seven years old, said Rev. Samuel Kilpin, I was left in charge of my father's shop. A man passed, crying, 'little lambs, all white and clean, at one penny each.' In my eagerness to get one, I lost all self-command, and taking a penny from the drawer, I made the purchase. My keen-eyed, wise mother, inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth.

The lamb was placed on the chimney shelf, and much admired. To me it was a source of inexpressible anguish. Continually there sounded in my ears and heart, 'Thou shalt not steal; thou shalt not lie.' Guilt and darkness overcame my mind, and in sore agony of soul, I went to a hay-loft, (the place is now perfectly in my recollection,) and there prayed and pleaded, with groanings that could not be uttered, for mercy and pardon. I entreated mercy for Jesus' sake. With joy and transport, I left the loft, from a believing application of the text, 'Thy sins that are many, are all forgiven thee.' I went to my mother, told her what I had done, and sought her forgiveness, and burnt the lamb, whilst she wept over her young penitent.

This Mr. Kilpin deemed the period of his conversion to God. The bias of his will and affections were turned to Christ.

Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, 'That a man of the world could not be so old fashioned as to regard God and religion.' Eliza started!—but on recovering herself, said, 'From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honor God, can never love his wife constantly and sincerely.'

HEATHEN MOTHERS.

It was stated by Mr. Ward, the missionary to Hindostan, when he was on a visit to this country, that among one hundred millions of women in India, probably not five of them could read. And then, said he with great emphasis, "Oh! what mothers must they make!"

Sabbath scholars! think of the condition of the children of such mothers! And then, think of yours. How many privileges you enjoy. If you do not improve them, will not those children rise up in judgment against you, and condemn you?—S. S. Treas.

Our youthful readers, and aged ones too, will find much useful instruction from the following Bible Story.

THE PEACE-MAKER REWARDED.

In the eastern countries, and in the early ages of the world, the people used to live in tents, and to travel about from place to place, wherever they could find food for themselves, or pasturage for their flocks. Those who were pious, and loved the worship of God, never stopped in any place, without first erecting an altar, on which they should offer their morning and evening sacrifice. And when they were traveling, they always loved to come to those places, where they had built altars, and worshipped God, before. There was once a very good man, traveling in this way, from place to place, with a large family of servants, and a very great number of flocks and herds. He had a nephew travelling with him, who was also a rich man, and had a great many sheep and cattle. They had been living in one of the southern countries, where they had acquired their great possessions, and they were now traveling northward, in search of a place in which they should settle. After traveling some time, they arrived at one of those places, where they had built an altar some years before. It was a rich and delightful place, and they loved it so well, that they wished to stop there. But their families were so large, and the flocks and herds so numerous, that there was not room for them both to dwell together. They were so crowded, as to occasion a great deal of inconvenience, and trouble to the servants, in feeding and taking care of the flocks, so that by and by, they became angry with each other, and fell to quarreling.

Then the good old patriarch went to his nephew, and said, 'Let there be no strife, I pray you, between thee and me, my herdmen, and thy herdmen, for we are brethren.' He felt how wicked it would be for brothers to quarrel with each other. And he knew very well that a small difficulty, commenced, even among the servants or children of a family, would soon grow, if not seasonably guarded against, to a great one, and perhaps in a short time, destroy all their peace and happiness as friends. This he was not willing to hazard, especially as there were heathen enemies around them, who, if they saw it, would cast it as a reproach upon their religion. He was willing to make any sacrifice, to prevent a serious difficulty, and maintain the friendly relations of their families, and the honor of God. He therefore proposed an immediate separation; and, though fully entitled, by age and relation, to take the first choice, he generously gave it up to his nephew. Go, said he, whichever way you will, if you go to the left hand, then I will take the right, or if you choose the right hand, I will take the left.

The noble offer of his uncle was well and kindly received—and the young man immediately selected a large, rich, well watered plain on the east, which was said to be fruitful and beautiful as the garden of the Lord—and there he removed with his family, and all his possessions. The country to which he went, like many other rich and beautiful places, was inhabited by a very wicked people, and it was not long before the young man suffered all the evils that so commonly fall upon those who keep bad company,

From these evils his uncle escaped. According to his promise to his nephew, he chose his residence at a distance from him, and from all the evil neighbors, by whom he was surrounded. And there the Lord dwelt with him, and blessed him greatly—so that his flocks and his herds; and all his possessions increased on every side; and he was a great prince in the land.

REFLECTION.

1. Good men always love to be where God is, and to visit often the places where God is worshipped, and where he has been wont to meet them, and answer their prayers, Christians, for this reason, love to go the meeting-house, the conference room, and the Sabbath school. They often meet God there, and converse with him, and that makes these places delightful. (Ps. 34 and 122.)

2. God provides amply for those who trust in him and obey him. When his two servants came out of their native land, at his command, they had but little substance. Now, the Lord has so blessed and prospered them, that they are very rich in all kinds of property. (Ps. 37; 3—5, 23—25.)

3. How important that members of the same family, and the same community, should love one another, and endeavor to deal kindly one by another. They cannot live together, except they live in peace. How often great quarrels arise from very small matters! (James 3; 5.)

4. Observe what amiable and happy dispositions religion teaches us to cultivate. How good and noble the patriarch appears in this peace-making interview with his nephew! He prefers peace and kindness to the riches of the land, and he will make any sacrifice to secure them. He is willing to give up all his rights, rather than have any disagreement with his brother. Such ought every Christian to be, and such they would be, if the religion they possess, governed them entirely. (Mark 9: 50, 1st Thess. 5: 13.)

5. How important for every one to be very particular in the choice of companions and neighbors. When this young man separated from his uncle, he thought more of the rich and well watered land, than of the character of the people among whom he was going. The consequence was that he settled among a very wicked people, with whom God was much displeased for their sins. And it was not long before he began to suffer the bitter consequences of choosing to live in such bad company. Once he was taken captive in war, and at last, his whole family was disgraced and almost destroyed, and his property entirely consumed, in the dreadful destruction which God sent upon the people of that land.

6. Observe how different is the course and the end of the good old patriarch. He did not choose the richest and most pleasant part of the land, but that in which he could live in peace, and enjoy the worship of his God. And there God blessed him, and multiplied him greatly, and gave him the whole land for his own. (Heb. 11: 25.)

7. He was not willing to live any where without God. Wherever he stopped, the first thing he did was to build an altar. He could not enjoy any thing in any place, without the morning and evening sacrifice. What a lesson is this to traveling Christians! It is too often the case, that when Christians leave home, to go on a journey, they give up their morning

and evening social devotions. The father of the faithful, though he had a large family, and a great many flocks and herds traveling with him, would never make them an excuse for neglecting his altar. (Ps. 92: 1, 2.)

REVIVAL IN A SCHOOL.

The following account of a revival in one of the school districts in Sutton, Mass. is communicated for the Sabbath School Treasury by Rev. Mr. Maltby.

It appears that a lad about thirteen, who is now one of the catechumens of the church, on becoming hopefully converted, felt peculiarly anxious for his associates. He did not himself attend the summer school. He went to a neighboring family, where he had two mates, one of whom attended school regularly. His express object was to converse with them about their souls. He did his work and returned. On the mind of the youngest, who was between eleven and twelve, it took effect. Shortly, he became what we still hope he is, a Christian.

The first day of his indulging hope, he went to school with his heart filled, and fully set on saying something of sin, and of the Saviour, to all his school-mates. I will state the case as it was reported by the children, in different families, as they at evening returned from school.

With some he conversed in the morning. At noon he returned the work. When, from conversing with one, he turned to converse with a second, the first still listened, and so the first and second when he turned to the third. Thus, ere long, he had the greatest part of the scholars around him, and all in tears but one younger than himself, who said as she went home, "I wasn't going to cry for F. H., I'd have him to know."

When he had finished what he had to say he took his bible under his arm, and said,—“Now I'm going to have a prayer meeting, if any body will go with me.” He withdrew, followed by several boys, and went twenty or thirty rods, to a clump of hay stacks. In a little opening in these, he spent the rest of the intermission, in reading portions of the Scriptures, and prayer.

The impression on the school was very deep, and almost universal. The teacher had just become hopefully pious. Her heart was full. She knew not, indeed, what had been done during the intermission. But, as the school convened for the afternoon, she dropped a few words on the subject of religion, with the intention, however, of consuming scarcely a moment of time. What was her surprise, when, as in a moment, she saw the whole school struck with awe and interest, and soon many of them in tears. Her feelings can be better imagined than described. The school was all at a stand; and its appearance seemed to say, you have now hit upon what is the engrossing subject with us all. She knew not what to do. A member of the church was seen passing, and was called in for advice. The scene was one of deep interest. I leave it to the reader's thoughts.

The prayer meeting under covert of the stacks of hay, became at once a matter of increasing interest, and was, to a great extent, regularly attended. A similar arrangement was immediately made among the girls in school. They repaired, in an other direc-

tion, to the shelter of a tree, and there, as represented in the device on the cover of the Treasury, they knelt before their heavenly Father, and lisped his name in prayer. Prayer seemed to become the business of the whole school. On one occasion, at least two or three of them were known to kneel arm in arm, not only under a tree, but under an umbrella, because of the rain. Before long, the school house itself began to be the place of prayer; and at times you might pass during the intermission, and not see a play or a scholar, more than during the hours of study.

On one occasion, as I had an evening meeting in that school-house I made an arrangement with a few of the brethren in the church, to be at the place half an hour before the time of meeting. This I sometimes do; and my object is to hold personal conversation with individuals as fast as they arrive. We thus accomplished the work of an inquiry meeting. On this occasion, I went to the school-house alone; the evening was dark, and the house not lighted. I was well nigh the act of putting my foot upon the door-step, when my attention was arrested by the voice of prayer. One of the brethren I expected to meet had already arrived and was at the door. I stood;—all was darkness; all was silence but that voice. The voice I seemed to know. If I did, it came from a lad of ten or eleven, who had waited after school to attend the evening prayer meeting. And here he was, praying that a blessing might attend it. From his prayer I perceived, too, that one of his names was with him. I listened, till interest and surprise had well nigh overcome me. His prayer was for himself, his mate the school, the parents, (discriminating characters,) then the expected meeting, and the minister, and all with unstudied simplicity and pertinence, in the use of language, at which I can only say, I wondered.

I might give various particulars—incidents in school and in families, that would be heard with interest, but it would make this communication too long. I choose to close it by saying, we trust a goodly number of the children have been renewed by the power of the Holy Ghost. This will be known, however, more fully, in years to come, when the tree shall make itself known by its fruit. In the judgment of the great day, it will be known perfectly. May what we have seen of the grace of God, be seen elsewhere, and greater things than these, that all men may marvel. Affectionately yours, J. MALTBY.

GOD IS SEEN IN ALL HIS WORKS.

Dr. Beattie relates the following method which he adopted to impart instruction to his son:

He had reached his fifth or sixth year, knew the alphabet, and could read a little; but had received no particular information with respect to the Author of his being. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger, the three initials of his name, and, sowing garden-cresses in the furrows, covered up the seed and smoothed the ground. Ten days after, he came running to me, and, with astonishment in his countenance, told me his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my

going to see what had happened. "Yes," said I carelessly, on coming to the spot, "I see it is so. But what is there in this worth notice? Is it not mere chance?" and I went away. He followed me, and, taking hold of my coat, said, with some degree of earnestness, "It could not be mere chance, for that somebody must have contrived matters so as to produce it."

"So you think," said I, "that what appears so regular as the letters of your name, cannot be by chance?" "Yes," said he with firmness, "I think so." "Look at yourself," I replied, "consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?" He said they were. "Came you then hither by chance?" said I. "No," he answered, "that cannot be; something must have made me." "And who is that something?" I asked. He said, "I don't know." I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be, must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the great Being who made him and all the world; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot it, nor the circumstance that introduced it.

MY CHILDREN! I will tell you a story. A young lady who was very dutiful to her parents, was very fond of *pets*, and among these she had some doves. One of her doves was sitting patiently on her eggs, and in fond expectation of having a family of pretty young doves. A doves egg was taken out of her nest, and the egg of an owl put into its place; time went on. The shells were broken—and among the doves—out comes a *little owl*! The dove viewed it with astonishment!

No words can describe her disappointment! What *should*—or what *could* she do? She had hatched it, and could not kill it. If it lived it would become a *night bird*, a *disgrace*, and perhaps destroy her little dove.

And what is it like? It takes twenty years of daily care, to rear and educate the children of a family. How many wakeful nights! how many days of care and toil! but they are cheered with the hope that their children will be wise and good. Who can tell the miseries of the parents' disappointment, if their children are neither wise nor good? They expect a family of *doves*. How sad they will be to see an owl among them! Who of you will become an owl, and of his own making?—Many a likeness—and to my sorrow—have I seen of this sort;—and many a child who has made his parents miserable, by his ignorance and ill conduct.

Who will try to become a dove instead of an owl and make his parents happy? Will you endeavor to educate yourselves? Will you thankfully receive instruction, from those who had no such opportunities when they were young? If you will try hard I will try to help you. Yet, you well know it is in vain to help those who will not help themselves to good things when they are prepared for their pleasure and profit.

Juvenile Rambler.

RELIGIOUS INTELLIGENCER.

NEW HAVEN, JULY 7, 1892.

I WAS NAKED AND YE CLOTHED ME.

A report reached us a few days since by a gentleman direct from Montreal, that many of the emigrants in Canada who are suffering so severely from the Cholera, were destitute of a change of clothes. They were not only without houses to shelter them, but a great proportion of them had on the same filthy garments that they had worn without washing, ever since they left Europe. This information was sufficient to awaken the lively sympathies of the ladies in this city, who immediately organized for the work, and in less than one week prepared and sent on to the relief of those who were destitute 1250 garments, most of which were made by their own hands from new substantial goods. Such timely aid may prevent much suffering, and while it tends to shield the poor recipients from the shafts of the fell destroyer, the performance of such deeds of mercy will better prepare the donors for the pestilence that walketh in darkness.

DAY OF FASTING AND PRAYER.

We publish to-day the Proclamation of Gov. Peters, recommending the 19th inst. as a day of Fasting, Humiliation and Prayer. We are glad that we have an Executive Officer who is not afraid of violating the Constitution by recommending "to the religious societies of all denominations to assemble on that day to supplicate the favor and the blessing of Almighty God."

A resolution has passed both houses of Congress, to appoint a Joint Committee to "wait on the President of the United States, and request that he recommend a day, to be designated by him, of public humiliation, prayer, and fasting, to be observed by the people of the United States, with religious solemnity, and with fervent supplications to Almighty God, that He will be graciously pleased to continue his blessings upon our country, and that He will avert from it the Asiatic scourge which has reached our borders—or if, in the dispensations of his Providence, we are not to be exempted from the calamity, that, through his bountiful mercy, its severity may be mitigated, and its duration shortened."

We suppose the President cannot comply with this request, according to the views expressed in his answer to the Synod of the Reformed Dutch Church, published in our last, and according to the opinion of the Governor of the State of New-York.

We rejoice to see our Rulers scrupulous of violating the Constitution of the United States. It is a sacred charter and ought never to be trifled with. But there is such a thing, we are told in the Bible, as straining at a gnat and swallowing a camel. If the Chief Magistrate of this great Nation has not the power to recommend to the people the duty of assembling themselves before the Most High, and supplicating his forgiveness and protection, without transcending the limits prescribed by the Constitution, we think he might venture at a time like the present, to put forth his hand and steady the ark that contains it, without the fear of being struck dead.

THE CHOLERA.

The reports are so various respecting this dreadful visitant, that we dare not report any thing. The last accounts from Canada were more favorable, and a distant evil is almost forgotten by the alarm which has been excited by the appearance of the Cholera in New York. It is said to be there, and here, and every where. We are confident there has been no symptoms of it here, and this makes us doubt the correctness of half

we hear from other places. Let us not be frightened, nor "die a thousand deaths in fearing one,"—'tis folly to attempt to flee from danger by deserting the post of duty. Take shelter under His wing who alone can shield us by night and by day.

"Hast thou not given thy word
To save my soul from death?
And I can trust thy Lord
To keep my mortal breath.
I'll go and come,
Nor fear to die
Till from on high
Thou call me home."

THE FOURTH OF JULY.

The Anniversary of our National Independence was celebrated in this city in a more rational manner than usual.—There was no military parade, and very little noise or bustle other than the ringing of the bells and the roar of cannon to commence and close the day. An Oration was delivered by one of the Students in College, in the morning—and an address in the afternoon by Prof. Silliman, to a full house of Ladies and Gentlemen. We shall not attempt to describe it. It was truly an intellectual treat, worthy the occasion—a feast of reason, better than all the bacchanalian feasts that ever we attended. A collection at the close of the meeting, in aid of the Am. Colonization Society, amounted to \$103.

For the Religious Intelligencer.

ON THE TRAFFIC IN SPIRITS.

LETTER II.

My Dear Friend,—It is self-evident, that were there none in the community to sell spirits, there would be no drunkenness. "But," says the spirit dealer, "others* will sell if I don't." Observe how this evidence that he regards the sale as wrong. "On us as a body," he allows, "the sale of spirits and the consequent evils of intemperance are chargeable. But since, as an individual, I cannot prevent the whole injury, I will share the profit of doing it." Now, you know, that guilt is only personal. A corporation, it has been often remarked, has no soul. So it is with any society or body of men. It follows, (let him that hath an ear, hear,) that God holds the members individually responsible, and charges the guilt upon each so far as he deserves it. His laws present no special act limiting the responsibilities of partners. "Thou consentest with them," the sinners. This, in Heaven's Chancery, settles the case.

One other witness on the question of right and wrong. I take him from among the drunkards. B. B.—was once a civil obliging boy. While learning his trade, he contracted habits of drinking. He is now a wretch of humanity, miserable, weak, trembling in every limb, his obliging disposition metamorphosed into servility, and his good-nature into a drunken silliness. I remarked to him once, as he told me his hardships, "and yet you are able to spend something every day for spirits; for you drink daily, don't you?" "To be sure, I take a little commonly. The grocers set it right before us, and then we can't help drinking. We could do without it, if we didn't see it." You reply, "the drinker is responsible, not the seller." I say, the principle by which we try men is, that every one is responsible for injuries, which he can and does not prevent. The drinker can prevent this by refraining. He is responsible. You will allow that the grocer could pre-

* This cogent reasoning, by the way, is capable of extensive application. A professor of religion in the city of —, let a house to a beldam, knowing that she intended to keep a house of ill-fame. And what was his justification? "In so large a city there would be such houses. If he didn't lease, others would!"

vent the result, by not exposing spirits for sale. He too is responsible; of course, the drunkard's testimony is not only decidedly against him, but of weight, because true.

But why do I prove, that those who deal in ardent spirits are not promoters of the Temperance cause? Why recite such facts to shew the convictions of the public mind? Who among the grocers is active in preventing the consumption of spirits? Who dares lift his voice on the side of reform, and yet continue to sell rum? What rum-dealer so doing, would not expect to meet with the reproof, "Thou hypocrite, first cast out the beam out of thine own eye."

I think you will not dispute the statement, that spirit-dealers neither have done, nor can do any thing to extend the Temperance reform, tho' they acknowledge it to be desirable, and every body knows it must be universal, before the kingdom of Christ can embrace all the families of the earth; for no drunkard shall inherit that kingdom. You have belonged to that body, and you are not yet convinced, that your voluntary connexion with it was wrong. Let me help you to see your relation to the cause of benevolence by an illustration.

Suppose now, that the diffusion of the Bible through all the families of the earth, is indispensable to the introduction of the millennium. Suppose, too, there is one class of men who by their occupation stand pledged not to assist in distributing the sacred volume. Each individual in that connexion stands pledged not to do that, which God wishes as ardently as he does the salvation of souls; for, by supposition, it is indispensable to the salvation of souls. Do you doubt whether or not it is right to join that class? or whether you ought to secede, if "ignorantly in unbelief" you have belonged to it heretofore?

Again they are (suppose), virtually opposers of the spread of the Bible. They have an interest which they value highly, which will be defeated by this. They are determined to cherish this interest. They profess friendship for the Bible cause, but yet are reckoned by its avowed enemies as true yoke-fellows with themselves; by the indifferent, as pursuing a course which proves hostility, or certainly indifference; and by the active distributors of the Bible, as their most formidable opposers. Can these men doubt whether or not they are doing the will of God as it is done in heaven? Can they doubt whether or not they are doing wrong? Yet put *Temperance* in the place of *Bible*, in the supposed case, and it becomes your own.

Again. Suppose the proposal were made to you to-day never to join the *Bible Society*, but to oppose it. Would you embrace such a condition of membership? If a skeptical friend of yours should do it, wouldn't you regard it as an indication of open hostility to the Bible?

But you say, in entering upon or continuing in the traffic in Spirits, you give no such pledge to any body. True, you give no verbal pledge; but if actions speak louder than words, and you deliberately choose a course of action, which cuts you off from co-operation in the cause of Temperance and sets you in opposition to it, is not your conduct as real a pledge, as though it were made with pen and ink, or with the formality of an oath? Again, is not the case exactly parallel?

I have something more to add but must defer it to another occasion. Meanwhile I am yours sincerely,

Y. T.

[For the Religious Intelligencer.]

DIRECT TEMPERANCE EFFORT NEEDED.

The time has come when something more than has been done in our immediate community, would seem to be required of the friends of Temperance. We have a County organization, and a set of general means in operation. They were well devised and have done much good, and perhaps in some degree possess this character now. But does any one believe

that they are accomplishing as much as they ought? How is it that our own State Agent has leisure to labor abroad? We hear of many hundreds uniting with the friends of Temperance under his addresses in New Bedford and vicinity. We rejoice that it is so. But is there no room for his labors at home, or rather are not those labors, or an influence equivalent, imperiously demanded in this county? A thousand considerations combine at this moment to arouse the friends of this cause, and stimulate to fresh action. Other Societies are either actively employed in the use of means already possessed, or in developing and applying more novel means, and every where with success.

A thousand tongues proclaim the approach of that pestilence which leaves not to the friends of Temperance the opportunity to give, nor to the intemperate, to receive a second warning; and which is said to reach the moderate drinker too, with no uncertain aim.

The Executive Committee of the State or County Society are charged with the duty to which we would urge. May not the public expect that one or the other will adopt prompt and effective measures on this subject and that without longer delay.

A FRIEND OF THE CAUSE.

A PROCLAMATION.

BY JOHN SAMUEL PETERS.

GOVERNOR OF THE STATE OF CONNECTICUT.

By special request of the General Association of this State, recently assembled at Norwich;—and at the solicitation of individuals, members of this community;—and from a conviction, that the power of Man, to avert danger, is unavailing, without the assistance of the Supreme Governor of the Universe;—

I have thought proper, to recommend, and do hereby recommend, to the Religious Societies of all denominations, in this State, with their Teachers, to assemble at their usual places of public worship, on Thursday the 19th day of July next, and to set it apart, as a day of Fasting, Humiliation, and Prayer to Almighty God, fervently to beseech him, through the mediation of his Son our Saviour, that he would graciously appear in favor of this State and Nation, and that he would arrest the progress of the Pestilence that has sorely visited Asia, and Europe, and has commenced its ravages on the Continent of America, laying waste the countries through which it passes, smiting its victims with the fatal power of the lightning of Heaven;—and that He would mercifully interpose his healing influence, in behalf of the people; and say to the destroying angel, "it is enough"—

And that he would enable us to repent of all our transgressions, National and Individual, and assist us in the performance of all our duties, Political, Moral and Religious—

That he would be pleased, to overrule the Councils of our Nation,—scatter light in the paths of our Councillors,—incline their Hearts, to Peace and Union,—tranquillize the discordant notes of Anarchy,—harmonize all those who are clothed with the delegated power of the People, and make them sensible of the evil of neglecting the vital interests of their Constituents, to indulge a propensity for angry and unprofitable controversy,—that the North and the South, the East and the West may sit down together, and all jealousies and uncharitable feelings be excluded,—and that the Banner of our Country may remain the Emblem of Liberty, Peace, and Happiness, until the final consummation of all things.

Dated at Hebron, this twenty-sixth day of June, in the year of our Lord, one thousand eight hundred and thirty-two, and of the Independence of the United States of America, the fifty-sixth.

JOHN S. PETERS.

On one occasion his Majesty, George III, was engaged in conversation with a pious man, on the subject of religion, which after some persuasion from the king, he defended it in a very clear and evangelical manner. A bishop happened to be present, whose preaching was entirely of a moral cast, but never pointed to a Saviour, to whom his Majesty gave this reproof; 'There my lord, you never tell us these things.'

IDOLATRY TREMBLING.

Among the great events that are taking place, and the revolutions which have succeeded each other so rapidly within a few years, and the shaking and agitation of the nations, which indicate the near approach of great and momentous changes, none have attracted our attention more than the success which very recently attended the labors of Missionaries in heathen nations. We have seen, and our readers must have seen, that the strong holds of Idolatry are shaken—that the artillery of truth directed by here and there a solitary soldier of the cross, has swept away many of the outworks of their systems, their prejudices and predilections. They often acknowledge the impotence of their heathen deities, and express a willingness to embrace any other religion which shows a higher claim to their confidence. In some instances there appears to be the same manifest interposition of Providence to prepare the way for the reception of the Christian faith in the east, which preceded the landing of our first Missionaries in the Islands of the Pacific. We not long since published an account of the assembling of five hundred idolaters in the kingdom of Ava, to read among themselves, some portion of the gospel which had been distributed by a Missionary at one of their great heathen fairs. The joy with which they read it, the high estimate which they placed upon its truth, and the child-like simplicity with which they received it, might put to blush the inhabitants of nations enjoying the light and advantages of a full revelation of the will of God, and an order of men set apart to explain and enforce its precepts.

Even China, the "Celestial Empire," which has obstinately resisted for ages, alike the introduction of civilization and the Christian religion, has found her walls and her edicts insufficient to keep from her population the tracts of the Christian missionary, and even he has ventured to penetrate into her territory. This great empire too, boasting her three hundred millions of inhabitants, like most civilized countries, exhibits strong symptoms of internal commotion, which may, ere long, change her whole policy and "open an effectual door to the introduction of the Gospel."

Africa too, has received the Missionaries of salvation, and in various places, from among the most debased of our species, churches have been gathered, and are diffusing a holy influence around them. Even that foul blot, and curse of this boasted land of freedom, African slavery, has been overruled by Him that can bring good out of evil, and make the wrath of man to praise him, to the advancement of his glory, in diffusing the light of truth among the benighted millions of the children of Ham. The manumitted slaves that have been sent by the Colonization Society to Liberia are exerting a salutary and extensive influence. Christian churches are rising, christianity is extending through the surrounding tribes, and as its consequences, industry, and civilization, are every where appearing, regenerating and elevating the character of those, who a short time ago, appeared to form only a connecting link between man and the brute. Even the source of the slave trade we may hope, through the influence of this colony, may be dried up. Already it has checked the unholy traffic. In the vicinity of Liberia, a number of the chiefs and petty kings, who have supplied the slave dealer with his cargo of flesh and blood, have set their faces against this iniquity.—Thus this stream, through the instrumentality of Christians, which has for more than a century poured forth its floods of moral death, is drying up at the fountain. While we have no hope that the Colonization Society can ever, by the transportation of our slaves to Africa, rid us of this curse, or even diminish the number of our colored population, it may, and will, we trust, in another way, make some atonement to Africa for the evils inflicted upon her by Christian

nations!! Here a station is formed, where missionaries may be raised up and sent forth, who shall make known the offers of salvation to millions who are now sitting in the region and shadow of death.

Let Christians look at this as one of the "signs of the times," indicating the approach of a glorious day.

The system of Hindoo Idolatry it appears is trembling. Its claims to the credence and respect of its votaries, is now the subject of free and public discussion in a newspaper published at Calcutta, edited by a native Hindoo. The Missionaries have no direct agency in this dispute. It is Hindoo against Hindoo. Persecution has been the lot of the Editor. He has, as he says, been left without a roof to cover his head; but he cannot be induced to withdraw from the contest, by ceasing to expose the folly of the system, as well as the tricks of the priests by whom it is sustained—and yet the editor is not a Christian. The light of reason alone, seems to have shown him his error.

Such is the spirit of inquiry among the heathen nations of the East—the chains of *Caste* which have for ages bound them to the cars of their idols, appear to be so obviously loosening, that the spirit of inquiry which has gone forth will, we trust, ere long shake off altogether. This subject has attracted so much attention that the "John Bull, an English paper, says, that there is enough to show that there is a shaking of the nations, even in the dark regions of the East."—Let heathen prejudices be removed, and the door is at once opened for the introduction of the religion of the Saviour. In the cold and barren and dreary regions of the north, in Greenland and Iceland, the Gospel standard has been erected, and missionary efforts have been blessed.

In our country, there is hardly a region so forbidding as to deter from missionary enterprise. Among our South-Western Indians, signal success attended our efforts for their salvation until Georgia cupidity and oppression drove off some of them to the Western Wilderness, and translated two of their most faithful teachers from their proper field of labor, to—where? To a prison!! But even here the Spirit of God was not bound. Through the labors of Messrs. Worcester and Butler, a revival of religion has commenced among the felons confined within its walls. For this let every Christian give glory to God.

Among the other favorable indications of Providence in opening an effectual door for the introduction of the Gospel among the heathen and the consequent downfall of idolatry, are the facts which we have heretofore published, contained in letters from the stations on Lake Superior. We need no more than revert to them. Every Christian must have noticed that in the dark and desolate places, where the footsteps of the minister of Christ had until very recently never trod, now there is a cry for help and a readiness to place their children under Christian instruction. The fur traders, who have done much to corrupt the Indians, and who are the last class of men to give serious attention to the Gospel message, are not only ready to favor the missionaries sent to these heathen, buried in the darkness of paganism, but receive and welcome them as brethren and as the ministers of God.

And although the traders are so completely cut off from the benefits of intercourse with civilized society, yet they are not a whit behind us in the temperance cause, and by excluding ardent spirits, this bane of the Indian, one great obstacle to Christian effort is removed. Indeed it would seem in this that the Spirit of God had anticipated the labors of his children.

From this hasty and imperfect sketch it is obvious that an important era is near at hand. If the Jews were watching the "signs of the times" as the day approached for the advent of the Messiah, does it not become Christians at the present day, when every thing indicates that the way is preparing for the usher-

ering in of the great triumph of the church of Christ, to watch with intense and prayerful interest; and do not the signs of the times admonish them to "prepare the way of the Lord," and to set out in earnest to "preach the gospel to every creature."

[*Journal of Humanity*]

BRITISH AND FOREIGN BIBLE SOCIETY.

Our readers will recollect, that last year this great Institution was considerably agitated by a few conscientious members, who felt as though they could not be co-workers with Socinians and Roman Catholics in circulating the Bible. A new Society was formed from which they were excluded. It seems, however, that some who were drawn into this measure have thought better of the subject and returned to the original institution which is based, no doubt, on the best plan, taking all things into consideration, of any human institution. A correspondent of the N. Y. Obs., has given the following account relating to this subject, which has created much joy to the friends of the Society.

The annual meeting of this institution, held at Exeter Hall on the 2d inst., presented a perfect triumph of Christian principle over all the unholy conspiracies and attempts which had been organized, and for the past year, and for some time previous, operating against it. The scandalous and disgraceful proceedings of Capt. Gordon and his associates, who have been most assiduously devoted to work defection and schism in the leading benevolent institutions of the country—and of Edward Irving, who has been no less devoted to achieve, if possible, a greater mischief in the bosom of the church—have all met with that public exposure which was anticipated, and are fast receiving that measure of disgust and reprobation, which they justly deserve. Capt. Gordon is completely routed and done up, and the indecencies of Mr. Irving have been turned into the streets.

It was indeed cheering, consolatory,—and an occasion of fervent gratitude to God,—after the painful occurrences of the last year's anniversary, and of the severe trials in the mean time of endeavoring to recover from the shock and to rectify these disorders—yes, it was grateful to witness the perfect unanimity and the holy exultation of the present year's celebration. All felt that God, in his merciful Providence, has rescued this venerable institution from unholy and reckless hands, and given to it a new, a holier, and more vigorous impulse in its glorious career. But the greatest beauty and the greatest triumph of all was the humble and penitent return of the more honest part of the ill-advised defection. There was indeed at first a show of principle, of some well founded conscientious scruple, in refusing to co-operate with men, who were supposed to deny the proper character of the Son of God. And even such highly respected and most amiable men, as the Hon. and Rev. Messrs. Noels, (brothers,) the Rev. Mr. Bickersteth, well known for his piety and great usefulness—the Rev. Mr. Cunningham, author of the Velvet Cushion—and other respectable gentlemen were taken by surprise, and carried away under the revolting apprehension, that they had been associated unwittingly with the enemies of Christianity. But the time for sober reflection, which a year had brought along, had convinced them, that the amount of the whole thing was—that supposed heretics had been willing to give their money to send the Bible to the destitute—and that these orthodox gentlemen were charged with the responsibility of disbursing this money for the attainment of this object. And the consequence has been—that these gentlemen have repented, and returned to the bosom, and re-established themselves in the confidence and in the affections of the society. And their return was as pub-

lic, as their defection, and in the same place. And I question, whether a scene of this kind, has ever occurred, in the whole history of Christian society, under circumstances so interesting, and presenting so sublime and so holy a triumph of Christian principle over the common and more selfish feelings of our nature. To stand up before the world, and make a public confession of wrong, is not ordinarily considered an enviable position. To be obliged to make apology is reckoned less creditable than to have given no occasion for it. But whoever attended the British and Foreign Bible Society for 1832, will feel that all its troubles of the previous year were cheaply purchased, as they led to the triumphs of the present; and that it was glorious and enviable in these good men—not that they had done thus wrong—but, that having been in the wrong, and being convinced, they were prompt to make full and complete reparation. It would be hopeless to attempt to convey even the faintest idea of the peculiar and overpowering interest of the scene.

Think of the immense concourse of the friends of the institution—all friends—in that magnificent hall, who could not have forgotten the painful scenes of the last year, and were now merged in the satisfaction of the present—who had listened to the grateful report and to several animating speeches, without being obliged to hear a single note of discord, or of discouragement—when unexpectedly, the honorable and Rev. Gerard Noel, rose on the platform and offered himself to their attention. Although a delinquent at the last anniversary, and for a large part of the mean time an earnest devotee in the cause of defection, yet his known and amiable character was a sufficient pledge, that he did not rise to offer violence to their feelings, nor to disturb the tranquility of the occasion. The public confidence reposed in him personally, and favor to the family, procured for him an instantaneous and cheering welcome from the audience. The extreme modesty and interesting diffidence of his manner, the subdued tones and touching modulations of his voice, indicated at once his high regard for those around and before him, and his thorough participation in the sympathies of the occasion. And it did not take him long to come where his feelings were most inclined, and to throw himself at the feet of the society, as an humble returning penitent. If all present had been asked beforehand, if this and other delinquents, should make a public confession, they would have replied promptly and unanimously—No. But coming forward, as he did, unsolicited and unexpectedly, no one who witnessed the scene would consent to have been away for any imaginable consideration. It was an ecstasy and a sublimity of feeling, rarely, if ever found on earth, in such circumstances. As might be expected,—his feelings were unequal to the execution of the whole of his purpose. But his audience anticipated what he would say from what he had said—and when his voice failed him by the breaking up of the fountains of his own deep feeling, a sudden, involuntary, and loud burst of sympathy broke forth instantaneously from the entire assembly, like the deafening, and protracted and triumphant clamors of Handel's Hallelujah Chorus—and the moment, it was heaven on earth. No additional conception—no *beau ideal* of the imagination—could have made the scene more perfect, or more satisfactory.

"And for my dear and beloved brother" (Baptist W. Noel, who sat behind upon the platform,) "I am charged—" and here again he stopped, because he could not help it, and again the former chorus sustained and cheered him, till he might recover self-possession. And it was quite unnecessary, that he should go any farther. For all understood the errand, with which he was charged. They had both gone off, and both returned in company. And immediately other confessions succeeded. And take it all in all, it was a most triumphant day.

From the Annals of Education.

ON GOVERNMENT IN SCHOOLS.

Lectures to Female Teachers on School Keeping,
by S. R. Hall.

The lectures of Mr. Hall to female teachers, abound with that practical good sense and experience which are characteristic of every lady engaged in the instruction of common schools, who feels the need of aid in her task, or is disposed to avail herself of the experience of others. To such we cannot offer a better recommendation than the following lecture extracted from it. To others, the book will be useless.

'On entering your school-room, one of the first questions you will ask, is, How ought these children to be governed?—and another will follow, How can I govern them?—To suggestions on these subjects, I now invite your attention.

1. How ought children to be governed in school?

They are intelligent beings, and of course are to be governed as such. They are able to distinguish, in many cases, between right and wrong;—or if not, when first placed under your care, they may soon be made capable of doing it. They have sensibilities; they can easily distinguish between a smile and a frown,—between a friend and an enemy. They may be moved by kindness or unkindness,—they are capable of being influenced by various kinds of motives.

They ought then to be governed as rational, and not as irrational beings. The brutes must be controlled as brutes. The whip and the goad may be the most necessary instruments with them, as they are incapable of appreciating your reasons, or of understanding the ground of the requisitions you make. Not so with those whom you are to control and govern. They are intelligent, and can comprehend principles, and draw inferences from them. The following directions present the general course I wish to recommend.

1. *Require nothing of your pupils which is unreasonable.* Some demands must be made, if you would have the school a source of enjoyment to them or of pleasure to yourselves. But in all these you are to consult both their good, and your moral obligations. Whatever will lay a foundation for their highest improvement, cannot be neglected with impunity. And whatever is not necessary to this, you cannot justly demand.

Do you ask what requisitions may reasonably be made of them? The answer must be varied with circumstances. But in general terms, they ought always to attend to the objects, for which they are furnished with the means of instruction. If able to study, they must be required to do it. If able to learn a lesson, they must be obliged to accomplish it in a reasonable time. They must be made sensible of their duty to obey all the necessary laws of the school. They may properly be expected and required to treat their teacher with respect, and each other with kindness. It is important that they become accustomed to realize that all the regulations of the school are made for them, and the wishes of the instructor must be their law. It is reasonable that they be required to obey cheerfully, exactly, and constantly. No rule made for them can be disregarded, without present and future injury. Partial and imperfect obedience,

is little better than disobedience. The direction just given implies that nothing *unreasonable* can, with propriety, be demanded of them. The teacher must be just to herself and to those she instructs. She cannot make unjust laws without tarnishing her character, and proving herself unworthy of the confidence of children. She must guard against errors in judging what scholars ought to do, and what they ought to avoid. In this decision, it is not sufficient to regard their present welfare only. Every thing which tends to lay the foundation for future excellence of character, is equally important with that, which regards their present good. Indeed, many of the rules given them ought to regard the future, even more than the present.

2. *Make every rule intelligible so that it may be understood by your scholars.*

It is possible, you may think this a direction with which it is difficult to comply. But such an opinion is erroneous. Young children can be easily convinced on those subjects of duty, which they are able to comprehend. They readily perceive the reason why they are furnished with books and instructors. They easily see the impossibility of making any progress in study, while they are idle, or engaged in play. They know that noise and confusion are not consistent with the rapid acquisition of knowledge; and of course, they will readily understand the necessity of submitting to such laws as may be requisite, for securing order in the exercises and success in their studies.

A person, who has never made an appeal to the common sense of children, will be surprised to find how correctly they decide on the principles by which their conduct ought to be governed. I should feel very little unwillingness to obligate myself to abide by their own decision, when proper questions are fairly submitted to their good sense.

3. *Uniformly proceed, on the same principles of government.*

The importance of this direction appears from two considerations. First there is considerable variety in the feelings of the instructors, at different times; and secondly, the feelings of children are equally variable. It will require but half the effort to hold the reins of government to day, that it may require to morrow. With a healthy flow of spirits at one time, you can meet a lion unmoved; but at another, while affected by some slight disease, while your nerves are in a state of irritation, a shadow may annoy you or drive you from your path. A child will be brought to cheerful submission at one moment, by very little effort; but at another, it may demand all your wisdom and firmness to ensure obedience.

Whether the difference exist in the instructor or pupil, the importance of maintaining uniformly, the same *principles* of government, must be obvious. If strict in discipline to day, and lax to morrow,—if you punish an offence at one time which you have disregarded at another,—or if you suffer an irregularity to pass unnoticed now, and censure it to morrow; how can your scholars have confidence in your *judgment*? How can you convince them that your motives are correct? They are very quick to observe any irregularity in your mode of teaching them, or in your general system of government. I hope, therefore, the direction will receive careful attention from all who are intrusted with the management of schools.

Let no one suffer himself to be deceived, by thinking that irregularity will pass without exerting an unhappy influence.

4. Govern with impartiality.

I do not give this direction without a knowledge of the difficulty of complying with it. No teacher can entertain the same feelings towards the scholar who is always making mischief and giving occasion to reprove or punish him, and another who constantly strives to do right, or commits an error unfrequently. Suppose both of these have been in a given instance chargeable with the same fault, under the same circumstances; it is difficult to feel that they are to be treated alike. But still, impartiality requires this, and if a difference is made, its effects will generally be injurious. The members of your schools connected with the most respectable families, and those coming from families of less consideration, must be governed by the same general rules; and intercourse with them in the presence of the school, ought to be conducted on the same principles. They are committed equally to your care and instruction, and the same kind and conciliating language must be addressed to all, or you fail of governing with due impartiality. If you are willing to reprove one, and *unwilling* to reprove another, it must be impossible to conceal the fact from the children. They read the thoughts of teachers, almost as readily as they understand their language. Let me suggest the necessity of *particular* care on this point. Even though you exercise *this*, pardon me for saying I shall still have some anxiety, lest you should be influenced by some undue bias of mind toward particular individuals.

5. Govern mildly, but firmly.

A habit of being fretful or peevish, will always make your company and attention disagreeable to children. No one desires the presence of a person, who habitually exhibits any unkind feelings. Threats made in such a state of mind are but little regarded, either by those who make, or those who hear them. Promises made under such circumstances, are *not always* observed. I have heard expressions from a teacher like these:—"If you do so again I'll whip your life out."—"I'll *ferule* you as long as I can lift a rule, &c. &c. Now does the scholar believe such a teacher? Does he expect him to keep his word? Ought he to expect it? Such threats never will be put into execution, and the children know it. If they do wrong, the teacher's *example* is before them, which they will be disposed to plead in extenuation of the fault.

A teacher, who indulges in anger or in any slighter degree of ill nature, must incur the necessity of making frequent confessions to the school, in order to secure even an imperfect degree of confidence. To do this, is always humiliating, and very few are ready to acknowledge their errors, even when convinced it is their duty so to do. But without such readiness, any instructions to scholars on moral obligation, will be of little weight.

It is the common effect of ill nature, to make him who indulges it unhappy. How then can the duties of the teacher be performed successfully, while in such a state of mind?

6. Fulfill every engagement of promise.

On this much must depend; for children are not slow to learn whether this is your principle or not. If

you ever say to a child—"You must be corrected for this fault," fail not to keep your word. If a request is denied *once*, let it be uniformly denied, unless circumstances change. If a scholar is required to do a thing, he ought to know at once that he *must* do it, and that there can be no excuse. When a teacher resolves to be obeyed in everything, it is not difficult to convince the school of this determination. If convinced, every one will always expect to yield obedience as a matter of course. But if a rule is once *broken* and the teacher does not regard it, there is an end of quiet submission and cheerful obedience. I have before said, no unreasonable laws should be regarded, and every promise should be faithfully kept.

7. In order to secure obedience from others, it is indispensable necessary to govern yourselves.

The importance and necessity of this has been implied in the previous remarks. Indeed, this might, with propriety, have been placed as the first prerequisite to your success in the management of your school. "He who has no rule over his own spirit is like a city broken down and without walls." Self-government lies at the foundation of the exercise of government over others, in every situation. When I can control myself, I have little anxiety about being able to influence those who are committed to my care.

This direction extends to many things. The teacher must govern her passions—control her prejudices—restrain herself from holding up individuals or families as subjects of ridicule—and many times, she, must avoid saying *all* which might be said, without sacrificing truth. On one point, I wish to give a special charge. *Never mention the faults of a scholar unless when forced to do it, as a correction or warning.*

Many things in the management of families may be proper subjects of animadversion, but I believe very little good can be accomplished by the teachers telling of them. You will need to govern yourselves constantly, with regard to these. Let every teacher be master of herself, and she will soon control the school.

STATE OF RELIGION IN MAINE.

We make the following extracts from the report made by the delegate from Maine to the General Assembly of the Presbyterian Church.

The General Conference of Maine is composed of nine County Conferences, which have in their connection 166 churches, containing in all about 12,500 members. These churches, being scattered over a territory larger than all the rest of New-England, are located, of course, in most cases, among a sparse population. Of them, 128 are enjoying the word and ordinances from settled ministers, although the number of such ministers is only 112; a few of them having the pastoral care of two or more churches.

A large portion of the State being missionary ground, the prosperity of the churches, and the state of religion within its bounds, are connected in an unusual degree with the operations of the Missionary Society. Hence arises the fact, that more than one half of the evangelical ministers in the States were introduced to their respective fields of labor, by means of this Society.

Among the greatest obstacles to the success of the gospel in Maine, both in the church and out, has been and still is the consumption of ardent spirits. The great number of our citizens engaged in shore fisheries, in lumber transactions, and in ship building, have been heretofore large consumers of ardent spirits. Our farmers indeed, and all classes, were greatly in the habit of using this destructive poison. A blow, however

has been given to this evil, from which we trust it will not recover. A good proportion of our population, of all classes, are disposed to unite their influence and efforts, in expelling this destroyer from our land. A few months since, a State Temperance Society was formed in Maine, under favorable auspices; and an agent for the State appointed. There are also upwards of one hundred and forty town and county societies; and intelligence from every section of the State is cheering, as to the progress of the reformation.

This reformation in the use of ardent spirits, the exploring and supplying the State with Bibles, together with the introduction of protracted meetings, have been greatly blessed to the promotion of vital religion. Although it cannot be denied that there is still among our population in general, a great disregard of divine things, and in many of our churches a lamentable want of spirituality, and much worldliness, yet the last year has been a year of great mercy. At no former period, of the same extent, has the Holy Spirit wrought among us with such power and grace. There have been revivals in more than seventy towns and churches, connected with the General Conference, and not less than 2500 souls are supposed to have been born again. One County Conference, having twenty churches, and 2005 members, had one third of this whole number added the last year. And two other Conferences, one having 1040 members, the other 3353 members, had more than one fourth of them added during the same period; and about one fifth of all the members of the churches belonging to the General Conference, became such during the year past. To other and more favored portions of our country, these operations may indeed appear to be the day of small things; but to us it is quite otherwise. The General Conference of Maine are prepared to say, "The Lord hath done great things for us, whereof we are glad."

The churches of Maine are greatly aroused on the subject of Sabbath schools; and the last year supported an agent among themselves, who is still in their employ. Many new schools have been formed, and others much enlarged. The number of Sabbath school scholars is rather larger than of our church members. In fifty of our more favored towns, 150 teachers and 522 pupils became hopefully pious within the year; and thirty-one who have been for some time members of the schools, are either now in the ministry, or are in a course of preparation for the sacred office.

In some instances our Sabbath schools have proved a vast blessing to the towns and churches where they are located. One case of this kind is that of Portland, whose religious state a year ago was deplorable, having no minister, and but one male member in the church. They had before supported a Sabbath school, but had none in operation when the agent visited them last year, which was in July. Having addressed them publicly, he requested those who were willing to assist in a Sabbath school to tarry after the service. "All the leading members of the parish tarried, both male and female, twelve or fifteen gentlemen, among whom were the physician and lawyer of the town, both men of education. They agreed at once to organize two schools, which they accomplished the next Sabbath, containing each about forty pupils. In one of them the lawyer and the physician, and one or two other leading men, engaged as teachers. On the fourth Sabbath from this time, one of these men requested the teachers, both male and female, to stop after the school should be dismissed. He addressed them by saying, "I do not know what is the matter with me, for I never in my life felt as I now do. I find I am trying to teach the children something, of which I know nothing myself. It does appear to me that some one of us ought to pray with this school." There was no male professor among the teachers, and but two females. They were all much affected. The lawyer broke the silence by saying, "Will you not pray with us now?"

He replied, "I cannot pray; I never prayed." After a short and solemn pause, the lawyer renewed his request that he would pray, and he complied. Before the end of the week, both he and his wife obtained hope of an interest in Christ. A revival followed, and between thirty and forty became the hopeful subjects of grace, including nearly all the leading persons before mentioned.

It is but little more than a year since the first protracted meeting was held among the Congregationalists in Maine. Since that time nearly all the churches connected with the General Conference, have enjoyed them; and in most instances they have been attended with a divine blessing. The practice is now adopted, to a considerable extent, of giving to our public ministerial and ecclesiastical meetings, somewhat the form and character of ordinary protracted meetings. Among the first efforts of this kind, was the last anniversary of our General Conference, which was held nearly a year ago, in a small inland town. The third day of the meeting, there were found fifty persons inquiring what they should do to be saved; and at the close, on the fifth day, 120. A pleasing revival followed, and more than one hundred persons have made profession of their faith in Christ, as the fruit of that work of grace.

[From the Christian Watchman.]

FAMILY APPARATUS.

Mr. Holbrook, the Founder of the American Lyceum, has prepared a set of *intellectual toys* for children. It is founded upon their early propensities and habits, and is designed to direct their ceaseless activity and sprightly intellects, to the improvement of their minds and hearts—to make their amusements, their instruction—to convert their innumerable acts of mischief into useful experiments—to make them easy and happy by giving them employment—to prevent difficulties among each other, and trouble to their mothers—to commence their school at their home—to make them more intelligent and happy in their schools, and to incorporate intellectual and moral improvement with all the actions, intercourse and pursuits in life.

A set of blocks, or bricks, as they are sometimes called, furnish children with an almost endless amusement, and a most useful exercise to their limbs and minds; and by the pictures and words upon them, representing objects, they learn letters in the same way that they learn the names of the common objects around them.

The geometrical figures on cards, can be learned by children eighteen months old, and imitated on a slate by those three years old, and will instruct and amuse them with the various forms and shapes of objects, which probably make the first impressions upon their minds, after they open their eyes upon the light of heaven. The lines, angles, and diagrams, aid them in examining and comparing the letters of the alphabet, which they can also form with their slate and pencil.

An Arithmometer, or numeral frame, amuses young children with counting, and older ones with forming almost innumerable combinations with numbers. The Arithmetician, with a small square, or sector, also exercises children at an early and a later age, with the nature, combinations and uses of numbers; and the figures and lines on the opposite side of the same card, with the forms of the nine digits, and makes them familiar with measures, such as inches, half and quarter inches, feet, &c.

The maps will insensibly, but certainly, make children acquainted and familiar with the names and relative situations of the great divisions of the earth, and with the different States in our own country. Innumerable questions can be asked them, while the maps are in their hands, respecting the comparative size, tel-

active situation, and different direction of the grand divisions, and smaller islands in the world, and the different States in our Union, with much about their inhabitants, productions, &c.

The reading cards, with a little aid from each other, from their parents, or their brothers or sisters, will instruct and amuse children into the art of reading, and at the same time give them some useful knowledge of the works of their Creator, and cultivate kind and generous feelings to each other and to their fellow creatures.

The card of manuscript letters is sufficient to enable children to learn the elements of penmanship, and with the slate, six inch rule and square, they can form all kinds of lines, angles, and figures, and make some progress, both in writing and drawing.

The ten parallelipeds give early impressions of the elementary principles of mensuration, and render children (and adults also) familiar with the mode of getting the contents of various bodies, such as boards, timber, walls, bins, cisterns, &c. By comparing the diameters and contents of the three cubes and the other parallelipeds, some gross mistakes will be corrected, which most persons have respecting the comparative bulk of bodies, depending upon their diameter.

The six geological specimens represent the ingredients which compose more than nine tenths of our earth; and are sufficient and designed to enable children to collect specimens for themselves, and to co-operate with schools, Lyceums, and seamen, now very extensively engaged in collecting *Cabinets of Natural History* for the cities, towns and villages, in all parts of the United States.

The uniform interest and success, which has attended the few sets which have been used, and the numerous calls which have been made for them before they could be completed, and the saving expense for the more costly and less useful and less amusing toys, commonly procured for children, give great confidence in their importance and their common use in families.

The Family Apparatus is for sale by Carter and Hendee, Boston, and can be procured by applying to Lyceum agents in any part of the U. States.

TEMPERANCE ANECDOTE.

It is very generally known that Mr. Hewitt, the gentleman who has lately visited Europe as the Agent of the Am. Temperance Society, has recently returned to the place of his nativity, these United States, and is now in our city. In an address which he delivered at Park-street Meeting-House on Wednesday, among many other striking facts favorable to the cause of Temperance,—to which he has given his life and soul,—he stated the following circumstance. Whilst in England, he was invited to dine at the mansion of Rev. John Pye Smith, a gentleman engaged in every good object, and of course a friend to Temperance.—Lacuse, a Swiss gentleman, was present with others at dinner. When the repast was ended, the cloth was removed from the table, and the wine placed on it. Each gentleman's glass was filled, and each was requested to drink to the health of King William IV. "I could not drink it," said Mr. Hewitt, "For I never drink wine only when I am sick. I assured the gentlemen that I could not even to the health of King William; for in my own beloved country, I do not drink it to the health of King Andrew!"—The congregation were suddenly electrified; for they could not but see the consistency and noble magnanimity of their temperance fellow citizen; and a smile, with a general burst of admiration, simultaneously pervaded the listening assembly.

We extract the following item from the Boston "Morning Post," of Monday last.

Theological.—It is rumored, and we believe correctly, that a Minister of one of the oldest and most respectable congregational societies in this city has recently notified his church that he considers the administration of the Lord's Supper a useless form—that it has not a divine origin—that it is productive of no good,—exciting no religious or benevolent feelings—that it is altogether a sensual indulgence at variance with the spirituality of Christianity—and he advises that its administration be dispensed with in future. It may well be supposed that the proposition produced no little surprise to his church, who it is said have referred the subject to a Committee for consideration.

The Clergyman alluded to in the above extract, is Mr. Emerson, pastor of the Hanover-street Unitarian Church, Boston. We copy it, not for the purpose of triumphing over the rapid progress of Unitarianism towards downright Infidelity. But the fact of such progress is undeniable. Nor is Mr. Emerson's proposition at all inconsistent with Unitarian principles. Having denied the Supreme Divinity of Jesus Christ, it is not surprising that they should discard the Lord's Supper, as a "useless form." We leave the more serious and thinking portion of the Unitarian community to their own reflections.—*Lowell Obs.*

MADAGASCAR.—Inhabitants said to be 4,000,000; station at Tahanarivo. Since the middle of 1830, the attendance at the mission chapel has been more numerous and encouraging than at any preceding period; the preaching of the word appears powerfully to affect the consciences of some of the people. Another chapel was in progress, in which the services will be performed in the native tongue. At the prayer meetings which are well attended, many of the natives pray with great propriety and apparent devotion. An unusual spirit of religious inquiry prevails. Mr. Cameron's apprentices eight in number, are addressed every Sunday afternoon by one of the missionaries. The most recent return of scholars states them to be two thousand four hundred and ninety-seven, in sixty-four schools; thirteen youths are studying English, at the express desire of the queen. Several thousand copies of catechisms and tracts have been printed.—*Miss. Reg.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED,

In this city, on the 28th ult., Mr. Hezekiah Hurlburt, aet. 33.

At Westville, on the 29th, Mrs. M. Culver, aged 35.

In Orange, on the 26th, Mr. Samuel Prudden, aged 46.—He was an enterprising farmer, and was ill but a few hours before his death.

In Durham, on the 23d, Mr. Benj. H. Andrews, late of this city, aged 27.

At Jefferson, Schoharrie co., N. Y. on the 7th ult. Mrs. SARAH FENN, wife of the Rev. Stephen Fenn, aged 56. Mrs. F. was a native of Watertown, Conn. She had for several years been a professor of religion, and had sustained that character with credit to herself and honor to the cause. Endowed with superior strength of mind, she had dedicated her all to the service of Christ, and made the prosperity of Zion the supreme object of her pursuit. It is to be hoped that the influence of her example will long survive her. Although to surviving friends and acquaintance, her death may be an occasion of mourning, yet none who knew her will doubt, but that to her it was exceeding gain. She had but brief warning of her approaching dissolution. Being slightly indisposed an emetic was administered, during the operation of which she died. Reader! should you be called as suddenly from your stewardship below, what would be your state? [Com.]

Poetry.

[For the Religious Intelligencer.]

TO A FRIEND IN SICKNESS.

As twines the ivy round the towering oak,
And safely clings, when threat'ning tempests roar;
So in this troubled hour, while fell disease
Steals o'er thy frame; fixed be thy hope on Christ,
And round the cross that towers from earth to heaven,
Twine well thy faith; nor storms of earth nor hell
Can then disturb thy safe and peaceful soul.
The clouds that now obscure thy light, and seem
Surcharged with dark and angry storms of woe,
Shall fall in sweet and gentle showers of love,
Thro' which, the mildly beaming light of Heaven
Will show the token-bow of promised peace.
Should Death now mark thee for his prey, and bid
Thee yield thy earthly hopes, and leave thy friends—
Go, M—, nor cast one lingering look on earth;
Bright angels will convey thy ransomed soul
Where, robed in glory, all the heavenly choir
Entraptured strike the golden harps of God.

New-Haven, July 2, 1833.

BETA.

God's corrections are our instructions, his lashes our lessons, his scourges our school-masters, and his chastisements our advertisements. Luther saith, "afflictions are the christian man's divinity." David sins, and God breaks his bones for his sins. Psal. lxi. 8. The Jews have a proverb, that there is no punishment comes upon Israel in which there is not one ounce of the golden calf: meaning that that was so great a sin, as that in every plague God remembered it, and that it had an influence in every trouble that befel them. Josephus reports, that not long after the Jews had crucified Christ on the cross, so many of them were condemned to be crucified that there were not places enough for crosses, nor crosses enough for the bodies. When Satan shall inform thee of other men's sins, to draw thee to sin, do thou then think of these afflictions and sufferings that they endured on account of their sins, then lay thy hand upon thy heart and say, oh! my soul, art thou able to bear these sorrows?—Brooks' Remedies.

There is no greater misery in this life, than not to be in misery: no greater affliction, than not to be afflicted. Woe, woe to the soul that God will not spend a rod upon. This is the saddest stroke of any when God refuses to strike at all. When the physician gives over the patient, you say there is no hope, the man is dead; so when God gives over a soul to sin without afflictions or control, you may say that that man is a bastard, and no son of God; for he is as dead to God and happiness, as the man whose knell is rung.—*id.*

By extenuating and lessening sin, Satan gets an advantage over us; and when we are ignorant of his devices, we pass on until we are snared and taken. Ah! saith Satan, 'tis but a little pride, a little worldliness, a little cheerful company; it is a poor heart that never rejoices; and at most it can be but a very little sin, and what may be committed without danger, when compared with others who defile themselves with all manner of sin and uncleanness daily, wherein I can mean no harm; and when I do sit and chat, and even sip with the drunkard, I am not like him that sits drinking himself drunk, swearing, and uttering all manner of lewdness. Thus we not

only stand upon comparison, but upon disparison: I am not as this publican.

Let us reflect, that those sins which we are apt to account small have brought upon men the greatest wrath of God: as the eating of the forbidden fruit; the gathering of sticks on the Sabbath; and the touching of the ark. Oh! the dreadful wrath that little sins have brought down from heaven upon men! The least is contrary to the law of God, the nature of God, the being, and the glory of God, and therefore it is often punished severely by the Lord. Caesar was stabbed with a bodkin; Pope Adrian was choked with a gunt; King Lyimachus stopped to drink a draught of water, and lost his kingdom for it; so the least sin unpardoned will ruin the soul forever.—*id.*

PRUDENCE.

There is a time when thou mayest say nothing, and a time when thou mayest say something, but there never will be a time when thou shouldst say all things.

Good actions once resolved, like fixed stars, should hold one and the same station of firmness, and should not be subject to irregular and retrograde motions.

He that covereth a transgression procureth love; but he that repeateth a matter separateth very friends.

It was a good saying of Seneca—So live with men as if God saw you; so speak to God, as if men heard you; regulate your actions by this golden rule, then shall you acquit yourself to God and men, and hereby comply with both either out of fear or shame.

DECEIT.

Every day's experience evinces the justness of that representation in the Scriptures, in which it is said, that the heart is deceitful above all things, who can know it? In the most trifling intercourse, where neither pleasure nor profit are in view, the propensity to deceit appears in the little promises, professions, and compliments which are mutually made, usually without any sincerity of regard, and often with real and inveterate aversion. But where interest is in view, the machinations made use of for the accomplishment of mean and mercenary purposes, are often such as might characterize an infernal agent.

Early and late, by night and by day, in season and out of season, as the Scripture strongly expresses it, we should inculcate in the breast of youth the just remark of the moral poet, that an honest man is the noblest work of God.

The subscriber desires to express his gratitude to those Ladies in his society, who have contributed twenty dollars to constitute him a member for life of the American Tract Society. May the blessing of heaven rest upon those who have contributed, and upon all those who shall receive religious instruction in consequence of their liberality.

He also desires to express his gratitude to the individual or individuals who (unknown to him) have contributed a sufficient sum to constitute him a member for life of the American Education Society.

PRINCE HAWES.

Woodbridge, July 2, 1832.

Letters received at the Office of the Religious Intelligencer during the week ending July 6, 1832.

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